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THE HARBINGER,

CONDUCTED BY A COMMITTEE OF GENTLEMEN.

In malice be ye children, but in understanding be men.—*St. Paul.*

VOL. I.

APRIL 15, 1842.

No. 4.

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COMMUNICATIONS.

TO THE EDITORS OF THE HARBINGER.

GENTLEMEN,—As you have expressed a wish to obtain for the *Harbinger* denominational and local intelligence, allow me to inform you of an interesting revival which has recently taken place in the Burford Congregational Church. In compliance with a resolution passed at our last annual meeting of the Union, in favour of extra efforts for a wider extension of the Redeemer's kingdom in our respective localities, we commenced, on the 15th of last month, a series of special services, with a view to this important object. The meetings, with two exceptions, were held two and more frequently three times each day for fourteen days successively. For four days in the beginning, I was favoured with the valuable assistance of the Rev. W. Clarke, of London; the other ten days I was left to labour alone. The members of the church, who gave me their hearty co-operation, were greatly revived and blessed by these special efforts. The congregations, which, at the more public services would average from 200 to upwards of 300 persons, appeared to hear the word with the greatest seriousness, and many were deeply affected. From 20 to 30 avowed their determination to break away from the world and consecrate themselves to the Lord, while a number more, who were pricked in their hearts, are smarting under the force of truth. At all our meetings we were favoured, in an eminent degree, with the Divine presence and blessing; and although many were greatly excited, we observed rigidly the apostolic injunction, "Let all things be done decently and in order."

I have recently been invited to the township of Norwich, to form a number of the professed disci-

ples of Jesus into a Christian Church, and for this purpose spent a Sabbath with them, whilst my pulpit was supplied by the Rev. Mr. Marr, of Simco. On my arrival I was informed that two of the candidates for church membership had never been baptized, and as they had been brought up amongst Baptist friends, had all their prejudices in favour of their mode of baptism, and therefore desired to be immersed. We met at a creek, about a quarter of a mile from the meeting house, at ten o'clock in the morning, two Baptist elders being present. One gave out a hymn and the other engaged in prayer; after which I delivered an address to the spectators, and though nothing was said that could be regarded as offensive by the Baptist friends, I considered it my duty to avow myself to be a Pede-Baptist, and to assign my reasons for complying with the request of the candidates, and while we allowed to each other perfect liberty of conscience, the best of feeling appeared to pervade the whole assembly. After changing my clothes, I proceeded to the meeting house, where a crowd had collected together, and were anxiously waiting to hear the glorious gospel of the Blessed God. After the morning service was over, we proceeded to the organization of the church, when about twenty sat down together around the table of our blessed Lord, in the midst of a crowd of spectators, and after delivering a suitable address both to the members and the assembly, we closed this interesting service. I preached to them again in the evening, and notwithstanding the badness of the roads, and the darkness of the night, the place was again filled, and such were the impressions made on the minds of the people, and the interest excited, that several said if I could only stay two or three days with them, much good would be the result. But this was in-

possible. Such were my other engagements, that I was obliged to leave them early the next morning, promising, amidst many entreaties, to visit them again as soon as I possibly could.

I am pleased with the form and execution of the *Harbinger*, and will hold myself responsible for twenty copies. The money I will forward as soon as I have collected it, which I expect will be soon.

JAMES NOLL.

Burford, March 1, 1842,

Extracts from the Journal of a recent Missionary Tour, continued from our last:—

The village of L'Original, and the Seigniorie of Longueuil on the front of which it stands, constitute a curious relic at once of feudalism and frenchism that would have extended to our farthest West had the Gallic nation remained masters of Canada. A point of land jutting out into the Ottawa near the village was in days of yore a favourite resort of the Mouse Deer, as a starting or landing point when they saw meet to cross the river. The French name of this animal, "Original" was transferred to the rising village in somewhat later days we may presume, hence L'Original. At a distance it is frequently called "*Original*," though I know not that its inhabitants deem themselves specially characterized by *originality*. The Seigniorie derived its name from an old French Baron, whose title existed until recently in the person of a Baroness now deceased. This Seigniorie is 6 miles long by 5 miles deep; the land is good; the basis of the population is French-Canadian. The village contains 400 inhabitants chiefly of American or British origin. It is built on the bank of the Ottawa, a very pretty stream running through it and after affording the needful power to some mills and other machinery, tumbling into that noble river. The scenery around it is exceedingly beautiful. The high and romantic banks of the Ottawa forming its opposite shore rather mountains than hills, the silent placid grandeur of the river as you gaze upwards and downwards until obscured from the view by some point or head-land, the gradual rise of the country from the village to the interior, exhibiting numerous well cultivated farms, constitute admirable materials from which the pencil might create a picture of no common beauty. The hint is given to our native Artists, who will please to observe that I am writing of *summer* not *winter*.

The seigniorie contains 1200 inhabitants; what remain of seigniorial rights are the property of C. P. Treadwell, Esq. the Sheriff of the District. The townships of East and West Hawkesbury are on its borders, containing a very large proportion of highly productive soil and farms well cultivated and stocked. Many who entered upon them as the wild forest, and they without pecuniary means have attained a competency, being now the owners of a productive farm. It is surprising that more of our

immigrants do not remain in this neighbourhood. There are three churches in the village. The Roman Catholic, with a fine new cross erected alongside it to commemorate the visit of the Bishop of Nancy. The Presbyterian (kirk of Scotland) and the Congregational. A Court-House, moreover, occupies a commanding site, but its architecture and appointments are the reverse of commanding. While I was there the School Commissioners were arranging school districts, but as elsewhere they seemed perplexed as to the intention of some portions of the Act.

Taking leave of kind friends at L'Original I proceeded to St. Andrews, where I preached on Thursday evening.

Friday February 11.—Leaving St. Andrews in the morning, I spent a short time with the French Canadian Missionary Society's Agents, at Belle Revière, and another hour with my friends, Mr. and Mrs. Clare, Petit Brulé. I found that much interest in religious subjects was manifested by the people. With a parting adieu, I set my face homeward. I wonder if this wild Bishop, who has been traversing the country to prop the dominion of the "Man of Sin," has won other and more intellectual trophies than the erection of the many new wooden crosses, one notices on the road to Montreal.

Saturday and Lord's day were spent at home. At the meeting for prayer, held immediately after the evening service, at which probably 150 were present, as on former occasions, I took leave of my flock for a short season and was by them affectionately commended to the care of the Great Shepherd of the Sheep.

Monday, Feb. 14.—Drove to Norton Creek this afternoon. The wind blew a hurricane while on the ice, and so continued after reaching La Tortue, some 10 miles from Montreal. Leaving the river, I proceeded to St. Pierre, where, such was the violence of the wind, I ran under a shed for shelter. Here I met with one of the District Council of Beauharnois—an Irishman. He was grumbling sadly about the municipal taxes. They could not afford to pay taxes at all, even for schools or for roads and bridges. They had left Ireland because of taxes, and they would almost rather rebel than pay them in this country.

Indeed, said the old man, if another rebellion was to break out, not one man in twenty who volunteered last time would do so again. I asked him if this was the general sentiment, he said it was. I inquired how roads were to be made or schools supported without money? how improvements could be made without taxation? he did not know, but one thing was certain they could not pay taxes; and their District Council would not lay any. Now how preposterous this is! People within 40 miles of Montreal, a cash-market, cannot afford to pay the taxes which are absolutely essential to keep their roads and bridges in repair by which their property is vastly improved, and to sustain schools, without which

their children must relapse into barbarism! Verily there needs some enlightenment of the public mind in the country on these topics.

Proceeded another eight miles to St. Remi. This village is small but there has been erected recently a very large Parish Church. It is a remarkably massive looking structure; the year of its erection or consecration, 1840, is inscribed on its front. I am told the tax on the habitans for this church was excessively heavy—nearly a dollar and a quarter per acre, which on one hundred acres amounted to \$125. Though time was afforded in which to pay this by instalments, yet the pressure on people so poor must have been severely felt; besides which, they have to pay their annual tithe. These ecclesiastical establishments are always oppressive, whether Roman Catholic or Protestant. What a wondrous change will be effected when by the action of registration, titles are rendered secure, and British Protestants, who escape all these burthens, become owners of the land. A large majority of the Canadians are quite prepared to sell to them, whilst the farms being already cleared and under culture, are precisely adapted to those who understand nothing of the woods.

In driving towards the borders of the French country, one is soon aware of the transition from that to the English, by the removal of the houses from the road side into the midst of the farm. The British farmers usually choose some commanding position at a distance from the road on which to erect their houses and other buildings. This is observable in passing out of the one to the other, some miles before reaching Norton Creek. It became excessively cold towards evening, so that I was glad to find myself near the abode of a hospitable friend, with whom I remained till next morning. This friend occupies a very neat and comfortable stone house, there are a stone mill, and several dwelling houses besides at this spot. The stream is of size, depth and rapidity enough to furnish very efficient mill power.

March 15.—Proceeded early this morning to the part of Russeltown called the Flats. There a place of worship was to be opened in connexion with our denomination, and I had engaged to preach the sermon in the forenoon. There is an interesting narrative to give concerning this house, but at present it is only observed that it has been in course of erection for many years, but that it is now finished, only it requires painting. This forenoon a very large congregation assembled. Considering the drift of the preceding day, and the cold of this morning, I was agreeably surprised to see such an audience. The place was filled. The service was solemn and delightful—a marked and intelligent attention was given to the word of truth. After a short interval, the Revd. Mr. Muir, who with the Rev. Mr. McPherson, (ministers of the Kirk of Scotland residing each some 12 miles from this spot) was present, conducted service in the afternoon and delivered a suitable and decidedly evangelical discourse.

After these services I met the people in my official relation to them and to the Colonial Missionary Society. I found that Mr. Gibbs had completely won their esteem and affection by his enlightened and solemn discourses, as well as by the kindness of his general demeanour; and that they were unanimously very desirous indeed that he should remain amongst them. It was also happily apparent that our young brother was much encouraged in his work. My conference with them lasted for upwards of an hour; it was of a very pleasant and satisfactory nature. We spent the afternoon together at the residence of Mr. Forbes. Messrs. Muir and McPherson were very cordial in their expression of desire that the good work might go on and prosper. They are obviously right-minded and excellent men.

The erection of this place of worship on its well chosen site, has been effected at the expense of much toil, anxiety, and expense, on the part of Mrs. Forbes, of whose persevering zeal it certainly forms a striking monument. It was projected in the winter of 1827-28; and being soon there-after commenced, Mrs. Forbes visited Montreal and the United States for aid. She expended all the aid she obtained and all she could herself afford upon it, and after severe toil, she had it roofed and covered in. Thus it lay for years, Mr. Nall having left this place in 1834 or 5. During this period of stand still, the most vigorous efforts were made by a pious and estimable young minister of the Episcopal church, of high church principles, to induce an alienation of this property to the Episcopal Church. Amongst other motives urged, the promise was given that the place should be finished by a fund in possession of the Bishop, and that a clergyman *would cost them nothing*. All would not do, however; Mrs. Forbes and some others stood firmly, and very generous aid was afforded by the ministers of the Church of Scotland above mentioned, so that the place was retained, and the voluntary principle was found strong enough to finish it, only that principle acting on the consciences of the friends of the cause, must abstract from them some seventy-five pounds to pay off the debt.

Mr. Gibbs preaches here, and at the upper part of Russeltown, about 8 miles distant. The members of the church reside chiefly at the latter place. He has also a very encouraging station at English River, about 8 miles in another direction. His prospects of usefulness are highly encouraging.

Wednesday, 16th Feb.—Drove through Hemmingford. I know not what it is elsewhere, but this part of it is poor. At Scriver's Corner there is an attempt at a village; say two taverns, a blacksmith's shop, a place of worship, used sometimes by Methodists and sometimes by Episcopalians, and one or two other buildings. This is near the lines and there are some troops stationed here. I learned that a Roman Catholic Church and a Presbyterian, are being built in the neighbourhood. It would appear that

the chief business of this Township is lumber, and that designed for the New York market. There are many mills, all of which manufacture lumber for the Southern cities. Being near Lake Champlain, the people have ready access to the great channel of communication.

Some few miles onward, crossed the imaginary boundary line, and found myself in Perry's Village, in the State of New York. It had been snowing heavily all the afternoon, the roads were bad, and I proceeded but slowly. This village evidently lives on the lumber trade, a very noble stream with plenty of falls running actually through it. How neatly do our American neighbours construct their villages! The houses here are chiefly of brick. Proceeded to Champlain, which lies on the same river near its mouth. This is a small town or large village, having quite a number of very elegant dwelling houses, a handsome Presbyterian Church—a large Academy, built of brick, and other good buildings. The entrance to the village is effected by descending a somewhat steep hill into a narrow valley, through which the river flows onward to Lake Champlain. In this narrow valley the streets in which the business of the village is transacted are to be found. The church, the academy and a number of dwelling houses are built on the hill by which the valley is bounded on one side. The whole, therefore, has a very picturesque and even somewhat romantic appearance. But this is winter, and of course we may not say much of present beauty. I should be disappointed, if visiting it in summer I did not find it a very pretty place. It was now snowing heavily and approaching the evening. My intention had been to proceed to Rouse's Point and to cross Lake Champlain on the ice before night. This, I found could not be done, and I doubted the expediency of crossing so broad a lake on the ice, during a snow storm and in the darkness of night. Such a procedure is attended with obvious danger. In these circumstances and somewhat uncertain what to do, I turned my horse's head towards the parsonage house, in which dwells a much honoured and useful brother, the Reverend Mr. Binkerhoof. He and his amiable lady kindly pressed me to accept their hospitality for the night, to which I gratefully assented. This valuable minister has been much honoured of God as an instrument in building up the walls of Zion. The Church of which he is pastor, is strictly Congregational in its government, whilst he is a Presbyterian and a member of the Presbytery of Champlain. What would our friends in Scotland say to such an arrangement? Yet it appears to work very well. The Church numbers about three hundred members. There have been several judiciously conducted, and happily resulting revivals of religion in this locality. The ladies of the congregation erected the Parsonage house at a considerable expense; it is large and neat. The wisdom

and decision of their pastor have rescued this Church from those devastating influences that have accompanied and followed the visits of certain famous revival evangelists, of whose proceedings I have yet to give some account.

Thursday 17th February.—It had blown a hurricane all night accompanied with an immense fall of snow, and this morning the wind and drift were perfectly overwhelming. There was no crossing the road. The day however, was spent very happily in conversation and reading. Towards the afternoon, Mr. B. and I wended our way through the drifts or rather in some places over them, down to the village. The storm which was now nearly spent had been so furious that mails were stopped and all business was utterly suspended. I found several intelligent and pious gentlemen in this place, and gleaned much information concerning the state of the country and of the Churches. The great staple of this place is lumber, but they do a considerable cash business in merchandise with Canada. People on our side the line supply themselves at Champlain, with many things that are cheaper in the United States than at Montreal.

Friday, 18th February.—Taking leave of my kind friends, of whose hospitality and urbanity I shall ever retain a grateful remembrance, I ventured forth with my horse and sleigh to endeavour to gain Rouse's Point, four miles from the village of Champlain. No vehicle had preceded mine, so that I was compelled to break my own road. Into several drifts my horse plunged up to his back, but being narrow he tumbled through them. In other places I dared not drive him forward without first entering myself and trying the depth. In one instance he was almost buried in a drift. I had to take the sleigh off him, and run it over the surface of the snow, and allow the animal to plunge and force his own way through unencumbered. It is really no trifling matter to work one's way thus. About two hours were consumed in getting four miles. Such troubles are short lived, however; by and by I reached Rouse's Point. No one had crossed the Lake since the storm, and therefore I was doomed to be the pioneer. It was a heavy pull, but my horse is a noble animal and in another hour had dragged me up to the Inn on the Vermont side of the Lake. Here we dined, I mean the animal and myself, and again essayed the road. My business was now to get northward into Canada, but as the roads were filled up with snow from six to ten feet deep, the only chance was through the fields. It was now blowing very hard from the south, having at this spot the sweep of the entire Lake, so that the drift was increasing. By taking down some fences and getting my horse and sleigh through the successive drifts, by which these fences were almost buried, I managed to get half a mile. Matters were getting worse, however, and feeling it useless to contend with these mighty agencies, I

turned back and remained the night in the State of Vermont.

March 10, 1842.

To be continued.

TO THE EDITORS OF THE HARBINGER.

[THE enclosed communication can be relied on by the Editors of the *Harbinger*, as strictly true. The names of parties mentioned are changed, and many circumstances of peculiar aggravation which attended the death-bed scene are suppressed, as most of the actors are yet living.]

T. K.

THE LAST BIBLE LESSON.

It was a "gentle Sabbath eve in June." The sun's decline had left our windows in shade and the breeze was whispering through the multiflora, that, full of beauty, had been furnishing our little band with lessons of the love and goodness of Him who gave to it its exquisite grace and delicacy. The hour of our Bible Recitation had long since elapsed; yet the class were still before me, and the animated discussion of the parable of the "Wedding garment" proceeded. The pupils were all listeners save one, who produced every possible argument to overthrow the truth which had been presented to her mind. One after another, her "refuges of lies" were demolished and at last the question was solemnly put to her—"Ellen, should you die tonight—would you not, at God's bar, be "speechless." She hesitated—a tear filled her eye—"Yes," she replied.

"Then why not now come to Jesus?" I urged.

"I am just seventeen—life is all before me, I shall leave school in three weeks and when I have *tried the world for myself*, I will be as religious as any body."

I gazed upon the lovely figure before me, the rose of health on lip and cheek—the intellectual brow—the expressive eye—the finely turned bust forming a harmonious whole—I thought on the brilliant talents possessed in addition to these lighter gifts of Providence, and contemplating their deliberate consecration to the service of Satan, is it strange the tears chased each other down my face?

"Do not weep for me, dearest Miss Wayland," exclaimed the affectionate girl; "I am not so *very* bad, and you know a year here will make no difference." The bell summoned us to tea and our conversation ceased. The record of that Bible lesson was registered in Heaven.

The succeeding day, Ellen complaining of a slight cold, was sent to her room and placed under the care of a physician. She was not very sick and no fears were entertained for her. On Saturday, (nearly a fortnight from that well remembered Sabbath day of which I have already spoken), I found the dear girl sitting up in bed. She said she felt much better—told me with glee of her brother's expected arrival on the next Thursday—described

to me the meeting she anticipated with her dearly loved family, (of whom, by the bye she was the idol), and begged me to promise her that the month of August should take me to her father's house.

"I cannot promise, dear Ellen, I know not what may happen ere then," I replied seriously.

"Oh! do not crouch, my dear friend, it makes me so melancholy," said she earnestly.

Until the next Tuesday, Ellen seemed to be slowly but surely improving, but on that night, just as the Bible was opened for family worship, a servant rushed into the room exclaiming, "Miss Ellen is dying." The physician was sent for—calmed our fears—assured us there was no danger, and all but myself retired tranquilly for the night. Opiates gave to my patient tranquil sleep, and I thanked God and took courage, until at 4 A. M. I found her pulse was failing. A medical council was called—every thing was done that human skill could do, with only a faint expectation of life. Reason seemed tottering. Forbidden—*absolutely forbidden*—by the Doctor to tell Ellen of her state, I could only watch her in speechless agony. At length all hope was gone, she wished for permission given and the minister of the gospel took his seat by her bed side. *It was too late.* Ellen knew him not, or if she did, seemed annoyed at his presence and he was obliged to leave the chamber of death without making any impression. I placed my hand at her forehead, "Dearest Ellen, do you remember, we talked of Jesus a few Sabbaths since?" She gave an answering look—"Can you not look to him, you know his love will welcome you." She made no reply—my question was again repeated couched in the simplest language. She turned to me with an expression of countenance which haunted me still; and grasping my hand convulsively shrieked, (the full horror of her situation seeming at once to flash on her mind), "Oh! Miss Wayland."

This was the last ray of reason manifested by my dear pupil. At a few minutes before two in the afternoon just one fortnight from the time of her seizure, she calmly expired. *Calmly*, but it was the tranquillity produced by insensibility. She knew no one, spoke to no one. There she lay—the flush on her cheek, which might well be taken for that of health—the golden locks profusely spread upon her pillow—the bright dilated eye fixed full upon us who surrounded her, and we could not stay the spirit—could do nothing—Nothing? yes, we could and did *pray* for one gleam of intellect, one moment of rationality. In vain—all in vain.

We placed her in the coffin and sadly and solemnly bore her to that home she had so longed to see.

What a different scene did her return present to that she had so fondly sketched! I spoke to her mother of Ellen's gentle, amiable conduct—of the unvarying sweetness of her temper—of her surpassing beauty—she checked me with the question—

"Tell me, was my child a Christian—may I hope for her?"

Teacher in the Sabbath School, I beseech you spare yourself the agonizing reflections that rush on my mind, as I reflect, that more prayerful and faithful efforts might have saved the soul of that dear girl. Remember that each Sabbath day may be the last on which you will be permitted to speak to some of your little flock, and *speak for Eternity*.

My young friends, who are determined to try for yourselves the fascinations of earth, recollect the fearful hazard of your determination. You cannot possess more temptations to worldliness than did my lovely Ellen; beautiful, accomplished, wealthy, the admired and the beloved of all,—and what now avail all these? Will you make her choice?

Christian Parent, make your own application!

J. K.

The Harbinger.

MONTREAL, APRIL 15, 1842.

TO CORRESPONDENTS AND AGENTS.—We shall be happy to hear from T. S. Y. on the understanding proposed.

Will some competent friend at Toronto afford us an account of the special religious services recently held there, with their results? Similar information from other churches will be acceptable. Our Burford correspondent has set the example.

With many thanks to our New York friend *Historicus* for his kind offer, we doubt whether the series of articles to which he refers would suit our pages, for two reasons: they are of limited extent, and we are not a magazine, but a religious newspaper. The *intelligence* he offers would be exceedingly acceptable.

One word on the exterior of the *Harbinger*. Its pamphlet form does not interfere with its designed character as that of a religious newspaper, any more than the same external shape of the *London Spectator*, removes it from the class of political newspapers. And in the present form it is much more easily filed.

What are our Agents doing? We have heard from several of them with very favourable returns, but not more than half their number have yet written us to say how many copies are required in their respective localities. We doubt the expediency of sending to any quarter future numbers, without some communication from our hitherto silent agents.

Meanwhile our circulation has become so large that the editions for February and March are exhausted. We therefore beg that any copies of those numbers not subscribed for may be returned to us immediately.

CONGREGATIONAL THEOLOGICAL ACADEMY.—We are happy to communicate to the Congregational Churches of the province, the gratifying intelligence, that this long desired institution has now an established and organized existence. The Rev. J. J. Carruthers, of the Universities of *St. Andrews*, and *Edinburgh*, who came out with this view, will occupy the office of Professor of Theology, Biblical Criticism and Literature, and generally superintend the Classical Department. The Rev. H. Wilkes, of the University of *Glasgow*, will lecture on Intellectual and Moral Philosophy. Each department will embrace courses of lectures on other branches of sacred and general science, and nothing will be left undone to secure for the rising Congregational ministry of Canada, a thorough intellectual training for their arduous and honourable work. The Institution has now received the full sanction of the Colonial Society, from whose funds a large portion of the Theological Professor's salary is as yet derived. They look, however, to the churches of Canada, for the efficient support of the seminary; and whilst prepared to meet, to the extent of their ability, any emergency that may occur, they trust that, at no distant period, these churches will be both able and willing to maintain, on a liberal and extended scale, the apparatus so essential to their edification and their increase. The Tutors will be happy to receive applications from or on behalf of young men—who may desire to enter the sacred office of the ministry;—and pecuniary contributions in support of the academy may, meanwhile, be transmitted to the Rev. H. Wilkes.

SPECIAL RELIGIOUS SERVICES.—It cannot fail to gratify the genuine disciples of Christ to learn that there has existed during some months a very interesting state of matters in the Congregational Church of this city. Not only were the usual assemblies on the Lord's day large and more than ordinarily solemn in their character towards the close of the past year, but the weekly prayer meeting on Monday evening and the weekly lecture on Wednesday evening, were attended by very large audiences. In accordance with the recommendation of the Congregational Union,

this Church observed the first Monday in January as a day of special devotion in reference to the propagation and success of the Gospel throughout the world. The assemblies in the forenoon and afternoon were very large, and the devotional exercises to which these meetings were confined, were of an eminently humble and spiritual character. In the evening, Mr. Carruthers preached on the subject of Missions. The lecture room was quite filled with attentive hearers. The desire to hear the truth and to engage socially in prayer after the example of the primitive and apostolic churches, continuing to manifest itself, it was determined, that after the return of the pastor from his annual tour, as agent of the Colonial Missionary Society, a series of special daily religious services should be held, having in view the revival of the Lord's work.

In conformity with this design, a thousand copies of a hand bill were extensively circulated, announcing that Monday the 14th March, would be set apart for special devotion. Devotional exercises in the lecture room, forenoon and afternoon. In the evening, address by Rev. J. J. Carruthers; "*on the nature of a true revival of religion.*" March 15th, evening, address by the Rev. H. Wilkes, "*to heads of families.*" 16th, evening, address by the same "*to the young.*" 17th, evening, address by Rev. J. J. Carruthers, "*to sabbath school teachers.*" 18th, evening, "*a pastoral address to the church and congregation,*" by the Pastor, the Rev. H. Wilkes.

The evening meetings were held in the church, and were very largely attended. It had been agreed to commence on Tuesday morning the 15th, a meeting for prayer every morning from seven to eight o'clock. These were attended by increasing numbers, probably from sixty to ninety persons were usually present. The pastor was called on Friday morning to sustain the sudden loss by death of one of his children,—as a consequence, the meeting on Friday evening was conducted as a meeting for prayer.

Such was the interest awakened by the divine blessing on these services that members of other churches in the city as well as those in connexion with the church in St. Maurice Street, earnestly requested a continuance of the series. Therefore another thousand hand bills were circulated announcing that on Monday evening the 22d, the Rev. H. Wilkes would deliver an address, "*pastoral retrospect.*" on Wednesday evening the 23d, address by the Rev. J. J. Carruthers, "*the scriptural evidences of conversion.*" On Friday evening address by the pastor, "*pastoral prospects,*" meetings for prayer on Tuesday and Thursday evenings; and meetings for prayer an hour every morning from seven to eight o'clock. All these services were attended in a most encouraging manner, whilst it became increasingly manifest that "*refreshing*" was enjoyed "*from the presence of the Lord.*" The pastor

spent Tuesday and Thursday evenings with inquirers; they were numerous, and according to his custom, he conversed with them separately; the work occupied him three hours. Although the spirit for hearing remained unabated, it was not deemed prudent to continue these extra services; except for an additional week the early morning prayer meeting was well attended. Of actual results we are slow to speak. Nine individuals were proposed as candidates for church fellowship a few days since; but these have rather been brought out to make a decided profession of a piety which for some months it is hoped has been in existence, than been now converted. The most pleasing hope, however, is entertained that saving benefit has been conferred on many by the power of divine grace accompanying these services; and they, we trust, will be gathered into this or some other christian church in due time. Meanwhile the good work advances; and such is the interest in the holy services of the sanctuary that between one and two hundred are found attending the usual weekly services held in the lecture room. May the Great Head of His church pour forth in yet more abundant measure, His holy spirit:

HIGH SCHOOL OF MONTREAL.—In our last number, we noticed the projected establishment of this Institution. The project has since been published in a circular which does much credit to the writer, and is every way worthy of the enlightened men who have originated this design. Some excellent contemporary newspapers, however, seem to have mistaken the object of the circular, and have animadverted, with much propriety and force, on the inexpediency of establishing an Institution whose provisions are not, in all respects, suited to the actual exigencies of the city and the colony. We have good reason for believing that the projectors are fully alive to the importance of this principle of adaptation, and that no further steps will be taken towards securing the needful literary apparatus, until all interested in and favourable to the design, have had an opportunity of giving full expression to their views, and of mutually concerting measures for the attainment of the desired object. We trust that in a matter so deeply and durably affecting the interests of the rising and many future generations, there will be, on the part of all, an earnest and enlightened regard to those liberal principles, which can alone secure for the Institution the suffrages of the community at large, and render it a permanent blessing to the Colony.

SECTARIANISM.

The Church, of March 12, referring to the second annual meeting of the Toronto Church of England Tract Society, contains the following statement of the zealous but not over-prudent editor:—

“We had the pleasure of being present at the annual meeting,—if indeed it can be called a pleasure to see scarcely a dozen persons assembled upon such an occasion.”

Then follows a precious *morceau*, which we extract for the edification of our now numerous readers. They will with us be gratified that so little countenance is given in the recent capital to that sectarian spirit with which the ecclesiastical dignitaries of Toronto, and their organ *The Church*, seem so anxious to imbue the members of the Episcopal community, and which is sufficiently apparent in the subjoined remarks:—

“Let us also hope that Churchmen will give their *EXCLUSIVE* support to this Society; and that they will cease to countenance the *Religious Tract Society*, which lends circulation to the works of men like *Mr. Angell James*, than whom the Church has not a more violent or determined enemy.—Though the *Religious Tract Society* circulates none of *Mr. James*’ or any other person’s works of a party character, yet by circulating those that are not, it gives a *general* credit to the *general* writings of such authors, and thus has a tendency to promote the influence of men who would raze the Church to the ground, did the Almighty, in his displeasure, permit them to gratify their desires. We reiterate our Bishop’s emphatic and admirable exhortation:—“OUR DISTINCTION SHOULD BE CHURCHMEMBERSHIP, AND OUR SOCIETIES SHOULD BE CHURCH-SOCIETIES.”

Will *The Church* condescend to inform its readers how or where *Mr. Angell James* has given evidence of his “violent and determined enmity” to the Church of England? Has the recognized Canadian defender of Episcopacy to learn, that the nonconforming ministers of the mother country bear no ill-will whatever to the *Church there* established, and that their honest and Christian controversial efforts are directed solely to the dissolution of the unhallowed alliance existing betwixt Church and State,—an alliance that has been, and, whilst it exists, must continue to be so prejudicial to the former in respect of all that affects the character and usefulness of a Christian community? Is the Editor aware that a growing number of enlightened Episcopalians are themselves awakening to the criminality and injuriousness of that dependance on State patronage and pay, which invests the Church of England with the humiliating and degrading

character of a political engine, whose mechanism is constructed, and whose movements are regulated by the predominant political party of the day? Has he yet to learn that this Church, deriving its existence, as the creature of the State, from the decrees of Parliament, is, in fact, a civil institution, for the support of which the whole nation is laid under tribute, and which, like any other civil institution, is in no wise exempted from the control which the people, through their representatives, have a constitutional right to exercise over all that affects their property, their liberties, and their social interests? Let the Church of England free itself from its ignominious ecclesiastical subordination to the powers that be;—let it choose its own Bishops, instead of receiving them at the hands of the Lord Chancellor,—let it depend upon its own resources, instead of deriving its support from the forced exactions of the State,—let it, in *deed* as well word, discard all reliance upon an arm of flesh,—let it become truly “apostolic” by its refusal to amalgamate with the world—and then, but not till then, will its best friends, within its pale or out of it, be satisfied or silenced.

Many of both classes are enrolled amongst the supporters of the Religious Tract Society, which this Toronto editor proscribes. They are too wise to suffer any differences of opinion on church polity, to interfere with the movements of an Institution which has been, and is still so signally honoured as the instrument of spreading far and wide the principles of evangelical and unadulterated truth. They cannot see—and their powers of vision are not less acute than those of our Canadian zealot—any injury likely to arise from the circulation of such works as “*The Anxious Enquirer*,” although John Angell James has been its author, and is known to be an uncompromising but not a “bitter” nonconformist. Fifty thousand copies of this work issued from the depot of the Society in a single year,—multitudes have been awakened by its simple, searching illustrations and appeals,—and some Episcopalian clergymen have been so much fonder of Christianity than of high churchmanship, as actively to aid in the diffusion of this admirable volume. We are not aware that the result so dreaded by *The Church* has occurred, and that the publication of such works is supposed, elsewhere than in Toronto, to affix the

imprimatur of the Tract Society on "the general writings of their authors." Let *The Church* try the experiment of expurgating from any list of works appropriate for Tract distribution, the writings of pious nonconformists, and he will find what a small residuum remains. If he should adopt the list of the Christian Instruction Society, he would not find this absolutely pure. There is one source, however, from which he may draw, *ad libitum*;—the *Oxford Tracts* are certainly free from all possible suspicion of a nonconformist origin, and should these even be insufficient in quantity, he can eke them out by a reference to the *Index Expurgatorius* of the Vatican.

GREAT BRITAIN.

THE PROPOSED SCOTTISH EPISCOPAL COLLEGE.—Nine thousand pounds have been subscribed towards this Institution,—eleven thousand more are required in order to justify "its commencement." It is to be "capable of accommodating and boarding from one hundred and fifty to two hundred youths." In the opinion of its projectors, it "may be usefully employed in supplying the demands which are now made for clergymen in the British Colonies."—*Patriot*, Jan. 6. This Institution is under *Puseyite* auspices—the fewer scions that are transplanted from such a soil to our Colonies, the better.

ROMAN CATHOLIC MISSIONARY PRIESTS.—In England, 624, including priests without any fixed mission; in Scotland, 86;—in all, 711. In England and Wales, there are 487 Romish Churches and Chapels; in Scotland, 69, exclusive of 24 stations where service is performed;—total, 556.—*Catholic Directory for 1842.*

LANCASHIRE INDEPENDENT COLLEGE, MANCHESTER.—A private letter addressed to one of the Editors, states that £19,000 have already been subscribed towards this magnificent erection. This speaks volumes in favour of the Voluntary Principle, and proves that the Congregational Churches of Great Britain are alive to the unspeakable importance of a *learned Ministry*—and not less so, to the incomparable worth of that religious liberty for which their fathers suffered, and which they are not disposed to barter for state patronage or pay. When will Christians universally learn, and act upon the lesson, which such facts so powerfully enforce, that the resources are ever equal to the exigencies of the Church of Christ?

THE CHURCH OF SCOTLAND.—We are now on the eve of the meeting of Parliament, and much anxiety is manifested by the friends of religious liberty in Scotland as to the course which Govern-

ment will pursue on the Scotch Kirk question. About four months ago, a correspondent of the *Patriot* newspaper, resident in Scotland, and who is believed to have access to the best sources of information, stated, that Government would introduce Lord Aberdeen's Bill, in the shape of a declaratory enactment, and thereby compel the evangelical majority to submit to the law as thus declared, or leave the Establishment. This course would seem to be indicated, by the recent procedure of the Executive in its communications with the General Assembly's Non-Intrusion Committee, but especially by the character of the late presentations to Kettle and Elgin. Fears were entertained that the leading members of the Edinburgh Committee would compromise the principle of Non-Intrusion, in effect at least, by accepting the *Liberum Arbitrium*; but, at a meeting of Presbytery, held at Edinburgh, on Wednesday, the principle of Non-Intrusion was again enunciated, and an overture to the Assembly embodying it, carried by 41 to 17. But they need give themselves little uneasiness about the *Liberum Arbitrium*, for Government will never concede it. In these circumstances, the Evangelical portion of the Church is tied up more closely than ever to her *outgoing* position; and when she does go, Moderatism and its withering influence will soon die. It is not suited to the genius or intelligence of the present times. It has no elements that will sympathise with the spirit of progress on; and, the Voluntary Principle being once fairly in the ascendant, it will sway the minds of men in the way of truth. The Evangelicals are rash and inconsiderate; but, with all their rashness and inconsideration, they possess the essence of Christianity, in as far as it really does exist within the circle of the Church of Scotland.—*Patriot*, Jan. 27.

We have just learned from authority in which we can place the fullest confidence, that the Crown is determined to check the violent and intolerant proceedings of the Non-Intrusionists. The *Liberum Arbitrium* will not be conceded; and so stringent will the provisions of the measure to be prepared when Parliament meets be, that the majority of the Church must either go out, or submit to the authority they have been denouncing. They cannot submit, without compromising their principles, and being disgraced. But they will be forced; and then, we shall have other four hundred churches on the Voluntary Principle in Scotland. But we fear, many of those who now talk loudest about the "Christian rights of the people," will give in. Already there is a violent schism in the Non-Intrusion camp, and some of the leaders of the movement have shaken themselves clear of their friends. But more of this anon. Meantime, you may prepare your readers to expect some strange revelations regarding the Church of Scotland.—*Patriot.*

THE KING OF PRUSSIA AND THE BIBLE SOCIETY.—On Wednesday, 2d of February, a Deputation from the British and Foreign Bible Society had the honour of presenting an Address to His Majesty the King of Prussia, at Buckingham Palace. His Majesty replied in the most gracious manner; and afterwards conversed very affably with the Members of the Deputation, which consisted of the following persons; viz. Lord Bexley, the President; the Bishops of Winchester, Norwich, and Sodor and Man; the Marquis of Cholmondeley, the Earls of Chichester and Harrowby, Lords

Calthorpe, Glenelg, Teignmouth; Rev. Lord Wriothlesly Russell; the Dean of Salisbury; Barts., Sir Gore Ouseley, Sir R. H. Inglis, M. P., Sir Digby Mackworth; the Rev. Chancellor Dealtry, Vice Presidents; John Thornton, Esq. Treasurer of the Society; together with the following Members of the Society's Committee and Agency—Revs. A. Brandram, M. A., and George Browne, Secretaries; Rev. Joseph Jowett, M. A.; Samuel Mills, Thomas Farmer, Josiah Roberts, P. J. Heisch, John Radley, Josiah Forster, and C. S. Dudley, Esqrs. The following Address was read by the Rt. Hon. the President:

SIRE,—The British and Foreign Bible Society embrace with peculiar pleasure the happy opportunity afforded by Your Majesty's visit to this Country, to express the deference they entertain for the First Protestant Monarch of Continental Europe, and their heartfelt gratitude for the constant favour and protection with which their Institution has been honoured by Your Majesty and Your Illustrious Predecessor.

They remember, with unfeigned gratitude to Almighty God, the signal success with which their Society has been blest, since the day when a Deputation similar to the present, and in part composed of the same Members, had the honour of offering their homage to that great and venerated Monarch—Your Majesty also, then in early life, being present on that interesting occasion. At that time, the Society, then in the eleventh year of its existence, had not yet issued one million of copies of the Sacred Volume; while in the period which has since elapsed, the total number has been increased to more than thirteen millions: and they remark with peculiar satisfaction, that among the Continental Bible Societies, the Prussian has ever held the foremost rank.

They humbly hope that the endeavours which, as feeble instruments in the hand of Divine Providence, they are making to diffuse the holy word throughout the world, will continue to be thought worthy of Your Majesty's fostering care, and that thus greater and greater numbers still may be brought to know the Holy Scriptures.

They pray that Your Majesty may be long preserved to reign over a faithful, religious, and happy people; and that the endeavours which, in conjunction with our own Sovereign, Your Majesty is making to extend in Palestine the knowledge of Christ our Saviour, may lead to a wider diffusion of the Holy Scriptures, in a land so dear to every Christian, from its association with a large proportion of the Sacred History, and may obtain for their Royal Benefactors the blessings of generations yet unborn.

To which His Majesty replied in the following terms:—

MY LORDS AND GENTLEMEN,—The success of your pious labours is one of the elapsed brightest features in the history of the period between the visit of my late father to this country and

the present day. I thank God for it, with you; and I shall feel peculiarly thankful if the erection of a Bishopric of the Church of England at Jerusalem will contribute to facilitate the diffusion of the word of God.

REVIVALS OF RELIGION.—We learn, from the American papers, that in various parts of the States, there is a general awakening to the importance of personal religion, and that the evangelical churches are, in consequence, receiving large accessions to their numbers.

“THIS OUR CRAFT IS IN DANGER?”—So think the priests of the Greek Church, not only in Russia, but in Greece itself, who are now alive to the tendency of those benevolent efforts recently put forth for the evangelization of the people and the religious instruction of the young. The admirable schools hitherto conducted by the American Missionaries in Athens, and in which the holy scriptures have been freely used, are threatened with extinction, in consequence of Mr. King's conscientious refusal to exclude the sacred writings or to permit the use, *in the schools under his care*, of a catechism which inculcates the worship of the saints. We have long anticipated this collision—and the immediate result may in Greece, as in Russia, seem to be disastrous, but the ultimate issue will assuredly be good. No priestly artifice nor despotic power can eradicate the seed of truth already imbedded in the moral soil nor disappoint the faithful husbandmen of the expected harvest.

It is painful, however, to observe how the reviving energies of Greece are cramped and fettered by the domination of an ignorant and besotted priesthood.—Still, the practical lesson which this teaches us is a useful one, and should not be lost on those who are anxious for the intellectual, moral, and social welfare of their species. Let them know that the *legislative union of civil and ecclesiastical authority is and ever will be hostile to the true interests of nations, and that where religious freedom is denied, CIVIL liberty is just the synonyme of SLAVERY.*

THE FATHERS.—Nothing is more common—in certain quarters—than to speak of “the Fathers” with a reverence scarcely inferior to what is felt for the inspired Apostles themselves. Were this a mere prejudice, it would be harmless—but it is far otherwise. It has, of late, assumed in the high places of ecclesiastical learning in England, the form of a settled principle, and the authority of “the Fathers” is invoked, with an air of profoundest deference, in support of the recently propounded semi-popish heresy of Pusey and his compeers. The author of “The Advancement of Society, &c.,” who, beyond, perhaps, any

other living writer, is deeply versed in all that relates to the literature of the Church, gives us the following as the result of his acquaintance with the writings of "The Fathers."

Independent of any direct heresies, erroneous methods of considering Christianity became prevalent from the indiscriminate study and admiration of Gentile philosophy. Each of the Christian fathers, who affected a reputation for literature, naturally adopted the favourite opinions of some philosophic school, and thus every speculative sect came to mingle their own peculiar errors in that incoherent and discordant mass of opinions which formed the Christian literature of antiquity. Few attempts have had less foundation to proceed upon than the endeavour to make the Christian fathers pass for the supreme judges of controversy and the oracles of religion. Nothing can be more vague than their conclusions, nor more weak than their arguments, nor more variable than the tendency of their writings. They might, notwithstanding the weakness of their judgment, have been valuable, as furnishing facts; but in these they are lamentably deficient, and hence the meagreness of church history. When appealed to as authorities, they lend themselves by turns to every side. When resorted to for information, they furnish little but conjectures. It is well, however, that Christianity should have small obligation to its early advocates, and that religion should rest upon the power of God, and not upon the authority of men. It is well also that a great gulf should be placed between the inspired and the uninspired Christian writers. Many of the fathers, as they are called, were but recent converts from paganism, who were better acquainted with the superstition they had left than the revelation they had embraced. Many were more attentive to the study of philosophy than to the search of scriptural truth. The caution of St. Paul was lost upon them to beware of 'philosophy falsely so called.' The emanative system, with all its errors, spread far and wide, under the authority of Origen, and with the aid of his allegorical interpretations. In the hands of the master of Origen, Ammonius, and his fellow-disciple Plotinus, the absurdities of paganism, by the supposition of an inner sense contained in them, had been made to coincide with the dreams of philosophy. The truths of Christianity were now to be explained away by the same subtle process. Evil was considered less a transgression of the holy law of God, than as distance from the supreme fountain of existence. A Christian purgatory was introduced similar to the Platonic purgation by fire, and all souls, after certain cycles of aberration and remedial punishment, were supposed to be destined to return to the one great Being from whom they had departed. From another quarter, false notions of Gnostic purity flowed in to augment the superstitions of the declining church, and the division was revived in the distinction between the monks and the laity among the orthodox, (which had previously prevailed amongst the early heretics and the Manicheans,) of the perfect, who abstained from flesh, and lacerated their body, and of the imperfect, who merely performed the duties of life. The doctrines of Plato, from the degree of resemblance which they occasionally bear to revelation, insinuated themselves with ease among the truths of Christianity. The old Pantheistic error of God including all being within himself, had likewise numerous advocates, and so confused were the notions

of its adherents, that it might be doubted of many, as in the case of Bishop Synesius and the false Dionysius, whether they were more properly heathen Pantheists or Christian Mystics. To sum up all, Aristotle, after stoutly defending paganism, at last lent the Christians his vexatious logic to exasperate the multitude of their disputes, and to split and subdivide every error to infinity.—*Douglas, of Cavers.*

CHRISTIAN BENEFICENCE.—We commend the following remarks from the pen of a well-known writer to the devout consideration of the pious and devout of every name. With how much of moral dignity is pecuniary sacrifice invested, when deposited on the altar of christian charity, and devoted to the salvation of immortal souls!

Consider, I entreat you, the different results of the property you spend upon yourself, and that which you spend upon Christ: the former perishes in the using, the latter acquires an imperishable existence. What you lay out in the comforts and elegances of life, yea, and what you lay up unnecessarily, dies with you when you die, and obtains no resurrection, for it has no principle of immortality. You will see it in no form in another world, for it contains no seed that will bear fruit in eternity. It will pass away for ever, and nothing of it remain but the remembrance and the regret, if, indeed, regret can enter Heaven, that it had not been spent for God. But the wealth which, under the influence of pure motives, is devoted to Christ, will never die: this is immortal and incorruptible, not indeed in the form of property, for of what use would this be to us in Heaven? but in what is infinitely more glorious and gratifying, in the form of those redeemed and blessed spirits of just men made perfect, whom it has been employed to convert to God. Yes, the men who give their property for the conversion of souls, may be said, in one sense, to transmute it into those living substances of holiness and bliss which fill the upper world. This, in the best and fullest sense of the term, is "to lay up treasures in Heaven;" it is to enrich the celestial city; to increase the glory of the New Jerusalem, and to place fresh gems in the mediatorial Crown of the Redeemer. What a motive to liberality! What an incentive to munificence! How does it soften the labour of getting wealth, sweeten and sanctify the enjoyment of it, and compensate for any little sacrifice we may make in parting from it, to recollect that by giving it to Christ, we impart to it a principle of immortality, and add it to the inheritance incorruptible, undefiled, and that fadeth not away. Dull must be the heart which such a motive cannot quicken; grovelling the spirit which such a prospect does not elevate. O Christians, how is it that we can cheat ourselves of such heavenly felicity and eternal honour, merely to have a little more comfort, luxury, or elegance here? Why do we impoverish ourselves in another world, to enrich ourselves in this? How is it that the prospect of seeing our property for ever before our eyes in the forms of glorified spirits, of laying it up around the throne of the Eternal; of adding, by it, to the splendours of the holy of holies; and multiplying the objects on which the eye of Christ shall rest with satisfaction as the travail of his soul, does not induce us to part with more of it for such purposes,

and make us willing to submit to every kind of sacrifice? How is it, I say? Just because of the weakness of our faith. We do not believe these facts, or we believe them with a faith so feeble and so wavering, as scarcely to deserve the name.—*James's Pastoral Addresses for 1841.*

VOLUNTARIANISM.—At a late Meeting of the Voluntary Church Society, the Rev. Dr. Campbell thus alluded to the recent work of Baron de Tocqueville, in proof of the advantages resulting from the separation of Church and state:

I have only one more witness; but that is no ordinary man—one of the legislators of France. He has published four excellent volumes, which have been translated into our language. I allude to his work on Democracy in America. I am constrained to look upon it as one of the signs of the times—one of the instruments which God is employing for the accomplishment of his purpose. The Providence of God selected one of the most gifted men and sent him over to America. He travelled through the length and breadth of the country, he interrogated every man, he penetrated everything, and he came back as an honest and faithful witness to give us the result. I will read a single sentence, which embodies that result so far as it bears upon this point. "In France I had always seen the spirit of religion, and the spirit of freedom, pursuing courses diametrically opposed to each other," the Church being leagued with the enemies of freedom and all popular privilege; "but in America I found that they were intimately united, and that they reigned in common over the same country. My desire to discover the cause of this phenomenon increased from day to day. In order to satisfy it, I questioned the members of all religious sects,"—he resorted to an old professional habit, the examination of witnesses—"and I more especially sought the society of the clergy. I found that they mainly attributed the peaceful dominion of religion in their country to the separation of Church and State." (Cheers.) A member of the French Parliament, as we would call it, a leading lawyer in France, and a Catholic, has come back to give his evidence, and this is taken from his report. He adds, "I do not hesitate to affirm, that, during my stay in America, I did not meet with a single individual, whether of the clergy or the laity, who was not of the same opinion on this point."

CHRISTIAN MISSIONS.

It is a befitting subject of grateful acknowledgement, that the princes and rulers of the earth,—the nominally *Christian*, we mean,—are fast losing their foolish and unfounded jealousy of Christianity, as though it were hostile to the claims of legitimate authority, or inimical to the social interests of men. It is impossible to look back for thirty years on the history of our Indian administration, without perceiving that in the views entertained by

those in authority, a most remarkable change has taken place, both as to their estimate of missionary character and the results of missionary labour; whilst, in the West Indies, it is now acknowledged on all hands, that Christianity, as propagated by our faithful missionaries, is not only friendly, but essential to individual happiness—to social order—to the existence and perpetuation of all that distinguishes the civilized from the savage, and the free from the enslaved.

Nor must we omit a brief allusion to the *reactive influence* which our missionary efforts have exerted on our own character and relations, as the professed followers of Christ. What a Herculean—what a hopeless task would it now be to attempt the resuscitation and revival of those minor controversies which once divided and distracted the tribes of our spiritual Israel! How utterly vain would now be the endeavour to convince the disciples of Christ, that they might safely or consistently consent to live without the slightest practical recognition of Christian brotherhood! To what an extent has the enlargement of Christian affection,—itself the consequence of Christian effort—been, in turn, the productive cause of other efforts, more liberal and more extensive! How much have the bonds of ministerial fellowship been strengthened by the periodical interchange of fraternal offices! What a vast amount of mental energy—sanctified and elevated by contact with an object so grand and dignified as the salvation of the world—has been brought out and made to bear on the moral improvement of the species! How have the boundaries of human knowledge been extended,—the sources of human happiness been increased,—the seeds of truth and holiness scattered with a profusion unparalleled since the first age of Christianity!

Let us "thank God, and take courage." Let our recollections of the past strengthen our confidence in the wisdom, power, and faithfulness of God,—let it animate and sustain our zeal, in whatever department of Christian effort our lot may have providentially fallen,—let it prevent all distrust as to the ultimate realization of our most sanguine hopes, and the full and favourable answer to every intercession on behalf of the church and of the world, which an enlightened zeal has presented, or may yet present, at the throne of mercy.

MISSIONARY INTELLIGENCE.

AMERICAN BOARD FOR FOREIGN MISSIONS.—

We extract from the *Missionary Herald* for March, the following condensed and deeply interesting summary: "The Kingdom of God cometh not with observation." The noiseless and unobtrusive efforts of Christian charity are unnoticed and unknown by multitudes, who would blush to be convicted of ignorance as to the policy of states, the progress of legislation, the collisions of party strife,—and there are not a few Christian philanthropists who may be beneficially reminded of such facts as are here presented to our view. Be it remembered that this summary embraces the proceedings of only one of those great societies, which divine mercy has called into existence,—one solitary chapter from the *Moral Statistics* of the world. How would Christian gratitude and zeal be quickened by the survey of the whole!

EXTENT OF THE SYSTEM OF OPERATION.

The origin of the foreign missionary enterprise in this country should never be forgotten. It was like the little cloud seen from the top of Carmel. No fact in the religious history of the country is better authenticated, or more remarkable, than that, at the outset, neither the Board, nor the Prudential Committee, nor any of the leading minds in the American churches at that time, could see the way clear for raising funds enough to support the four young men, who were waiting to be sent forth to the heathen world. And when, after a fruitless effort to get the promise of pecuniary aid from England, in case it should be necessary, those men were sent forth, it was without being designated by the Committee to any specific field. There was not then the hundredth part of the knowledge of the heathen world in the American churches, that there is now, and the comparative claims of the different portions of it was a subject then but little understood. The first missionaries were left to decide what field to occupy upon their arrival in India. Their Instructions were dated February 7th, 1812.

The number of missions now existing under the care of this Board is 26. These embrace 86 stations. The number of ordained missionaries now in the field is 143, and of lay helpers of different descriptions 45, and of female helpers enough to increase the number to 392. To these add about 150 native helpers, who have been trained on the ground by the missions and are supported by the funds of the Board, and the number of present laborers swells to 542.

The mission schools contain 24,500 youth, of whom somewhat more than 1,000 are boarding scholars, in schools where the leading object is to train up a native ministry. Five hundred are in seminaries designed exclusively for males, where the course of study is as extensive as it can be while the languages of the several countries where they exist no better furnished with works of sound literature and science.

Fifteen printing establishments are at work in as many missions, and in 31 languages, exclusive of the English, spoken by 450,000,000 of people.

The missions are in western and southern Africa, Greece, Constantinople, Asia Minor, Syria, Kooristan, Persia, western and southern India, Ceylon, Siam, China, the Indian Archipelago, the Sandwich Islands, Oregon, the Indian Territory, west and northwest of the United States, and among the remnants of the Six Nations on the shore of Lake Erie.

PROGRESS MADE IN THE WORK.

All that was said to shew the extent of the field, is an indication of progress made in the work. But more should be said, to the praise of God's grace.

The whole number of laborers sent from this country during the past thirty years, is 771, or, including the native helpers now employed, it is 921. In general the text-books of the schools have been prepared by the missionaries, and a great progress, on the whole, has been made in this department; especially in translating the Scriptures, and in geography, arithmetic, geometry, sacred history, and the first principles of religion and morals.

Scarcely less than 300,000,000 of pages have been printed in the 31 languages; 13 of which were first reduced to writing by the missionaries of the Board. Not less than 80,000 persons have had portions of the Bible put into their hands, and been taught to read them by the missionaries. How far mind has been awakened from the profound listlessness of heathenism, called off from sensual and grovelling to intellectual enjoyments, and furnished with the treasures of science, thought, and refined christian sentiment, is known only to Him who knoweth all things; but the value of the results must be beyond conception great.

The amount of printing in our own country by the Board, in furtherance of its objects, during the twenty years past, is nearly or quite 200,000,000 of pages;—not including reports, addresses, and appeals published by auxiliary societies; nor upward of thirty volumes of biography, missionary history, travels, researches, etc.; or more than twice or thrice that number, if we include books for Sabbath schools; which have grown directly out of its operations.

Fifty-nine churches have been gathered among the heathen containing nearly 20,000 members. The spiritual fruits of the missions to the oriental churches, are of course not included in this number, such not having been gathered into distinct and separate churches; the effort having been hitherto to infuse the spirit of the gospel into those religious communities as they are.

Through the blessing of God on the cheerful and cordial concurrence of the community, there have also been effected extensive systematic organizations for diffusing intelligence and raising funds at home, and a credit has been gained for the institution in the commercial world, which is of inestimable value in facilitating the support of the missions in so many widely remote parts of the world.

Aside from the progress which the missionary spirit has made in the christian community connected with this Board, from not having courage and zeal enough to venture on the support of five mission families to be now actually supporting more than one hundred and eighty such families, with all the presses, seminaries, schools, and native helpers, by which their usefulness is extended and increased, there has been a progress also in other portions of this community. Including the missions from other denominations of christians in this country, there are now laboring among the unevangelized tribes and

nations not far from two hundred and seventy ordained missionaries and male assistant missionaries, with their families, all of them with many others who have died or been called from their labors from various causes, have been sent into the field during the last thirty years; and all sustained by a missionary spirit that could scarcely be said to exist before that time.

By permission of a Christian friend, to whom it is addressed, we extract the following passage from a letter written by a youthful missionary. It is dated from Sydney, whence, as will be seen, he expected soon to sail to his destined field of labour. It is thus that labourers are raised up, baptized for the dead, and "thrust forth" by the heavenly impulse of enlightened zeal, to reap the moral harvest of the world.

I sailed from London with several other missionaries, in the *William Lushington*, on the 11th August, and after a tedious passage of twenty-four weeks, reached Sydney *via* the Cape of Good Hope. We were only a few days at the Cape for fresh provisions and water. I am now waiting for the missionary brig *Cumden*, to proceed to the Island; and as she is not expected for a few weeks, it may be a month or two before we can leave the colony. You will be glad, however, to learn, that we are far from feeling as strangers in this strange land. Some of the most wealthy settlers here are true friends of missions, and would do anything to secure our comfort. We are now living with a Mr. Foss, in a lovely spot, about three miles from the town. I like the climate and situation of the colony very much, and find here an extensive field of usefulness. I have been a good deal engaged since I came, and this will continue, I suppose. According to present arrangements, on leaving Sydney we proceed to Tahiti, and then bending our course in a westerly direction, and touching at the intermediate missionary stations, we make for the Island of Tana, in the New Hebrides, where we hope, by the blessing of God, to terminate our long voyage from England. We are to be accompanied by some others, who will be left at islands on the way, and by a Mr. Nisbet, who has been my associate and fellow-student for several years, and who has likewise been appointed to Tana. I suppose you are aware that Tana is within a few hours' sail of Erromanga, where the lamented Williams fell, and that Tana was the last scene of his successful labours. He left native teachers at Tana, under the most cheering circumstances, the day before he landed at Erromanga. More have since been left and treated with great kindness, and there is now a strong desire in England that we should proceed without delay, and endeavour to plant a mission. If we are blessed, and succeed in introducing the gospel and a written language to the New Hebrides, this will be a glorious step towards the evangelization of Western Polynesia. I feel that the work is almost overwhelming, but my encouragements are all that I could wish. In the name of the Lord will we lift up our banner, and in the Lord Jehovah is everlasting strength.

MAHARATTAS.—The worship of "creeping things" is not yet extinct. What a speaking

proof do the following facts present of man's intellectual degradation; what a powerful incentive do they supply to the earnest and energetic propagation of that gospel which alone can raise him to the true dignity of a rational intelligence! Mr. Hume, Missionary at Bombay, writes as follows:

July 23. Nagpanchme, or day kept sacred to the nag or cobra, [a species of snake.] In the sacred books directions are given to worship the cobra and the day is observed by all classes of Hindoos. Shesh, the king of the serpent race, is described as having one thousand heads, on one of which the earth is sustained. This serpent is both the canopy and the couch of Vishnoo. On this day a clay image of the snake is made in each house, or his picture is drawn on wood or paper or upon the walls. The people then present to it offerings of milk, flowers, plantains, parched-rice, sugar, coconuts, etc. They bow or prostrate themselves before the god, saying, "O divine cobra, preserve and sustain us. O shesh partake of these offerings and be gracious unto us," or something similar to this. These offerings are afterwards given to the brahmins or eaten by themselves and their friends.

Near the mission-chapel is a large rock from which it is said that formerly a large cobra annually issued on this day, and received the worship of the people. Of late years the snake, it is said, has not appeared as usual, but has made his appearance from a rock in another part of the town. Some, however, suppose that the divinity still continues to reside in the old place, and accordingly they worship there and present their offerings of milk, flowers, etc.

This afternoon I went to the stone near the chapel. An abundance of leaves, flowers, and powders were lying upon it. There were also offerings of milk, sugar, etc. Few persons were present, the great mass preferring the new place. To this I afterwards went, and found the streets filled with people and lined with the venders of sweetmeats, toys, fruits, etc. Near the rock in which the divinity is represented to have taken up his abode, were a number of snake-charmers, with baskets containing cobras. These were occasionally made to erect themselves and to spread out the hood. To them the people were presenting offering of milk and sometimes a trifle to their keepers. At the hole in the rock from which the snake is said to issue were two *gosavees*,* busily engaged in receiving the offerings of the people. These consisted of money, milk, coconuts, red powders, flowers, plantains, parched rice, etc. Milk was the most common offering. Scores of people each with a little vessel of this, which had been purchased nearby, were pressing forward to present it to the god. I thought it rather a poor offering to his snakeship, as, judging from its appearance, by far the larger portion was water. The hole in the rock was covered with leaves, and upon these were thrown the powders, flowers, and milk, while the money, plantains, coconuts, etc., were put into baskets for preservation. The *gosavees* presented me with a part of their plantains, etc.; but these I refused and endeavoured to point out the folly and wickedness of what I saw.—*Missionary Herald*.

**Gosavees*, religious mendicants, originally without house, wife, or children, who have renounced worldly business, pleasures, and affections.

EDUCATION IN SOUTH AFRICA.

“In October, 1841, it is just forty years since I landed on these shores. Africa was then a wilderness indeed; it is now becoming like the garden of the Lord. In those days the whole Hottentot nation was in perfect ignorance; and the late Dr. Vander Kemp and myself were considered worse than dupes to believe that we ever could teach them either to read or write. However, we commenced, but under great opposition and discouragement; nevertheless we soon showed the world that the Hottentots were not barbarous, as it was said, but as capable of improvement as any other people. Many very soon learned both to read and write. The first people did not mind much; but the writing part gave great alarm to the Dutch colonists, and their clamour influenced the Dutch Governor General Janissen to issue a proclamation forbidding any missionary whatever to teach the Hottentots to write. The proclamation, however, was too late, as the children were quite capable of teaching each other. This was shown him by a letter a little Hottentot girl wrote him, in the name of others, to express their regret at the proclamation being issued, and requesting that it might be rescinded. Soon after this the colony was recaptured, in 1806, by our troops, and we were permitted to instruct the Hottentots as we chose. From that time education gradually advanced among the Hottentots, at our different stations, which were established one after another both within and beyond the colony. Griquas, Namaquas, and Bechuanas, shared in the blessings besides the Hottentots. Perhaps, however, it is not too much to say here, that at no place has the progress been equal to that in this settlement: we were placed in favourable circumstances, and we availed ourselves of them. My eldest son was raised up in Providence to take the lead, and hitherto the Lord has blessed him abundantly: he, in the first place, commenced a kind of Normal School; and as he found the youths at all qualified, we made them school-masters and mistresses: thus we have been enlarging our sphere in the settlement till we have now twenty-two schools, seven of which are infant schools, all superintended by my son, and the whole conducted by native school-masters, Hottentot youths. The children are taught in the English language, the Dutch they get of themselves; they are taught reading, writing, arithmetic, geography, grammar, some history, and some the use of the globes. We have from 100 to 1,000 children daily in the schools. We have some Thingo, Montatee, and Caffre children, and some of the late apprentices, but the most are Hottentot children. Of Hottentot children we suppose 99 out of each 100 are in school daily. Religious instruction is from the Bible, very much of which they commit to memory.

“Besides the Schools in this settlement, we have three stations beyond the colony, two for

Tambookies, and one for Boor Bushmen, and three Schools; we have been applied to by several other chiefs for teachers and school-masters; also by several missionaries, and even Dutch farmers have requested to have from this Hottentot School masters, and if possible we shall try to supply them. This would be a new thing in the history of this country. The Tambookie nation, other tribes to the eastward, have late opened to us; and there will be a great call for native agency, and we only want means to prepare such for the work; we have now plenty of pious youths that could be brought forward.—*J. Reud.*

THE JEWS.—The Rev. T. S. Grimshaw, known to American Christians as the biographer of Leigh Richmond and Cowper, has lately returned from a visit to the East. At a meeting held at Shrewsbury, England, in behalf of the Society for Promoting Christianity among the Jews, he said he found in Greece, Turkey and Syria, an extraordinary spirit of inquiry among the Jews. There seemed to be a general impression that the period was at hand when the Jews, as a nation, would return to their own country; that the prophecies mentioned by Daniel and the other prophets were being fulfilled; and that the finger of God was pointed toward Jerusalem, and bidding the Jews to march forward. There was an universality in it that seemed to be of God; he found it prevailing in those two cities, and throughout the whole of the Levant. It existed along the banks of the Danube, and he heard of it as generally diffused among the Jews of Poland. In Egypt also he found a similar impression, and he learned from travellers that it prevailed through Abyssinia; and he discovered that it was also prevalent in Palestine. He had no hesitation in stating that the restoration of the Jews is firmly and universally believed by the Jews themselves, more especially in the East, and presumed to be drawing nigh. A Jew, at Constantinople, told him that all they wanted was freedom of inquiry. “Go, sir,” said he, weeping, and moistening his (Mr. Grimshaw’s) hands with his tears, “to your own land, go to the land of civil and religious liberty, and intercede for the poor Jews, and obtain for them a participation in those privileges by which you yourselves are so greatly distinguished, and know that there are hundreds of us already secretly convinced of the truth of Christianity, who are prepared openly to embrace it. “Did I say hundreds,” he added, “I would rather say there are thousands, who are inwardly convinced that Jesus is the promised Messiah.”

FITLY SPOKEN.—It is not the word spoken, but the word *fitly* spoken, that is *so good*. Then again, men will not give heed to us for our much speaking; a single word of the right sort will often reach the heart which would

have been hardened by a long exhortation. As an illustration of this I remember a striking anecdote of the well-known and excellent Felix Neff. Neff was walking one day along the principal street of one of the villages in his care, when he discerned a person before him whom he took for one of his flock. Walking up to him at a brisk rate, Neff laid his hand upon his shoulder, exclaiming, "Well, friend, how is it with your soul to-day?" The person proved to be a total stranger, and Neff politely apologized and went on his way. Years after, he was met by the same person, who running up to him said, "Oh, sir, how much I have to thank you for that one word. You asked me of my soul once, mistaking me for your friend; that question led me to think that I had an immortal soul, and to seek its salvation."—*American Paper.*

POETRY.

HUMILITY.

The bird that soars on highest wing
Builds on the ground her lowly nest;
And she that doth most sweetly sing,
Sings in the shade when all things rest;
In lark and nightingale we see
What honour hath humility.

When Mary chose "the better part,"
She meekly sat at Jesus' feet;
And Lydia's gently-open'd heart
Was made for God's own temple meet;
Fairest and best adorn'd is she,
Whose cloathing is humility.

The saint that wears heav'n's brightest crown,
In deepest adoration bends;
The weight of glory bows him down,
Then most, when most his soul ascends;
Nearest the throne itself must be
The footstool of humility.

MONTGOMERY.

H—W—, WHO DIED, MARCH, 1812, AGED 20
MONTHS.

TO HIS BEREAVED PARENTS.

Weep not for your child, though the heart's swelling
grief

Finds in tears and in sighs, the required relief;
This nature demands, yet would I remove
The anguish you feel for the son of your love.

Assuag'd be the anguish, let joy take its place,
Let your bosoms all gladness exult in the grace
That pitied your child and took him away,
From that world of darkness, to this region of day

My memory, now strong, reverts to the hour—
When sudden I droop'd and decay'd as the flower;
You wept when you saw life's bloom fade and die,
When you heard—scarcely heard life's last parting
sigh.

Just then a bright seraph came swift from above,
Still swifter return'd with the son of your love;
Nor stay'd, till we reach'd this fair mansion of rest,
The home of earth's pilgrims, the abode of the blest.

I gazed all around, I gazed on the throne,
And saw—O how glorious!—the Crucified One;
Benignant he smiled, then beckon'd me near,
I approach'd him with awe, but I felt not a fear.

On my head He now planted a glorious crown,
The glory reflected first beam'd from His Own,
The palm-branch of triumph he plac'd in my hand,
Then waved his bright sceptre—the sign of command.

All heaven saw the signal, then burst forth the song
From angels and saints who encircled the throne,

Blessed be thy name for ever,
King of grace, for ever blest!
Who shall e'er from thee dis sever
Those who share this glorious rest?

Welcome, infant pilgrim, here!
Welcome to this blest abode!
No suffering now, no danger fear,
Behold thy Saviour and thy God!

J. J. C.

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